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and the consequent dispersion of the Vendean army compelled the Talour family to separate for safety. Cartrie and one of his sons passed the winter secreted in the forest adjoining his estate and supported by his faithful adherents, but on February 27 they set out to reach the eastern frontier. Though it seems incredible that the journey could have been successfully accomplished, the son found safety by enlisting at Thionville, and the father ultimately escaped across the border on April 27, 1794. The penniless émigré found helpful friends and so made his way to England, where he joined the corps of émigrés who made the unfortunate expedition to Quiberon. Again he escaped, and after five years spent in poverty near Southampton, he was seeking permission from the First Consul to rejoin his family on his estate when the narrative closes. It is known that he did return and that he failed to obtain a pension at the Restoration. He is last heard of at Le Mans on August 30, 1824.

The memoirs are published from an English translation of the lost French original made by an unknown hand about 1824. The history of the manuscript is also a mystery. It is first reported in the possession of Isaac Latimer, editor of the *Western Daily Mercury*, whose daughter sold it to Mr. Iredale, the Torquay bookseller. Mr. Lane acquired it from him in October, 1904, and, after preparing the narrative for publication, deposited the manuscript in the British Museum. M. Pichot, the editor of the *Revue Britannique*, took an enthusiastic interest in the editing of the narrative and has prepared a French translation. M. Masson's introduction sets forth in a stimulating fashion some novel views of the Revolution. The book also contains a fascinating account of M. Pichot's work as editor, the translator's original preface, some valuable notes, a score of admirably chosen illustrations, a detailed table of contents, and a good index. Cartrie's narrative is thrilling; M. Pichot's editing almost perfect; and Mr. Lane's book-making very attractive.

GEORGE M. DUTCHER.

The History of the Papacy in the XIXth Century. By Dr. FREDRIK NIELSEN, Bishop of Aalborg, and formerly Professor of Ecclesiastical History in the University of Copenhagen. Translated under the direction of ARTHUR JAMES MASON, D.D., Master of Pembroke College, Cambridge. (London: John Murray; New York: E. P. Dutton and Company. 1906. Two vols., pp. xiii, 378; 481.)

THERE was great need of a history of the papacy in the nineteenth century. Church historians are too apt to think of the Council of Trent as the end of all things, and hardly realize that the twenty-five years that followed the election of Pius IX. are among the most momentous in the whole history of the papacy. For this, if for no other reason, the work of the Bishop of Aalborg¹ justifies its translation into English.

¹ Since translated to Aarhus.

In defiance of their title the two volumes now published set forth the history of the papacy from about 1640 to 1878. The treatment is episodic and not altogether complete, as, for instance, in its omission to deal with Americanism and with secularization in Germany after the treaty of Lunéville. Beginning with Jansenism the author leads us through the abolition of the Jesuits, Liguori, Febronianism, and Josephism to the great struggle of the papacy against Napoleon, and closes his first volume with the reaction of 1815. The second volume brings us rapidly to the pontificate of Pius IX., and then deals at considerable length with the Revolution of 1848-1849, with the proclamation of the dogma of the immaculate conception, with the bull *Quanta Cura*, and with the Vatican Council.

On the whole the value of the book is not difficult to sum up. It is not a work of great erudition, and it is not the work of a mind strong either in the critical or in the philosophical qualities. But, as against this, the Bishop of Aalborg has a very temperate, sympathetic outlook which is an inestimable advantage when dealing with theological questions, and he has apparently been in close personal touch with German thought of the *Kulturkampf* period, which lends weight to his statements, apart from the question of authorities, for the last part of his second volume. The first of these qualities is conspicuous in his statement of the question of the immaculate conception, which it would be hard to find fault with; the importance he attributes to Perrone's little-known tract on latent tradition may be specially commended, as this was unquestionably one of the most important theological essays of the century.

The weakness of the book is to be found, as just stated, in its narrowness of treatment and in its lack of precision of detail. To take the latter point first. In the account given of the struggle about Jansenism at the French court, much is made of the attitude of Mme. de Pompadour and, in support, extracts are given from her letters (I. 32). The Bishop of Aalborg should, however, have known that these letters are forgeries. Their author was probably Barbé-Marbois, and, in any event, the internal evidence should have shown him their worthlessness at a glance. The whole of the account, running through several chapters, of Napoleon's relations with the papacy is very weak on the political side. Thus there is not one word to indicate that, in all his dealings with Pius VI. before the treaty of Tolentino, Bonaparte was frequently acting in flagrant opposition to the policy of the Directoire. Again, the resignation of the imperial crown by Francis II. is made to antedate the pope's decision to crown Napoleon (I. 269); and a distortion of history which is nearly as bad occurs in volume I., p. 120, where we are told that "the reduction of the Convents by Joseph . . . saved Austria from a revolution like the French Revolution", a statement all the more amazing when one recalls the course of the revolt of the Austrian Netherlands under that emperor. Even worse is

the absolutely fantastic account of the treaty of the Holy Alliance at I. 364; the Turk was not mentioned in the treaty, nor were the Barbary States, nor English commerce; and if the pope would not sign the treaty, his objections, like those of the sultan, were of a dogmatic nature. Coming to a later period, the Bishop of Aalborg shows only a slight acquaintance with *Risorgimento* literature, as when he omits Leopardi, the greatest of them all, from the poets who sang of the regeneration of Italy. Rossi was chosen to negotiate with Gregory XVI. on the Jesuit question (II. 90), not because of his knowledge of economics, but because he was a great canonist. The whole portrait of Cardinal Gizzi as Secretary of State (II. 121) is wasted labor because it omits the most decisive detail—that he was eighty-nine years of age. More important than this is the totally inadequate treatment of the very important allocution of April 29, 1848; all the significance is taken out of this by omitting to refer to the outside—especially German—pressure that was part cause of the allocution, and to the fact that by this pronouncement Pius broke away from the Italianism into which he had drifted to regain universalism, the only logical position for a pope, as Germany and the Jesuits took care to remind him. The Duke d'Harcourt was not privy to the flight to Gaeta; he was on the contrary duped by it (II. 104). In the Vatican Council period the author relies on ampler knowledge, though even here he is at times led away by his authorities, as when he states (II. 321) that "without Odo Russell's support the diplomatic astuteness of Manning would scarcely have been in a position to ward off the fatal diplomatic intervention which hovered steadily over the heads of the Council". This correction of details might be much extended, but space forbids adding more than this, that the lack of precision is due partly to deficient criticism, partly to inadequate sources. The authorities quoted are never more recent than 1896 or 1897, which excludes Debidour, who published in 1898; while of the others many are hopelessly antiquated, as, for example, Rennenkampff, who printed in 1813, on the excommunication of Napoleon by Pius.

And lastly it must be said that the book sins most of all by its lack of breadth and of historical proportion. Is it not for the historian of the church to inquire into the reasons why the Council of the Vatican tamely submitted to a dictation which the Council of Trent would not have tolerated? to trace the interaction between the growth of the doctrine of the papal infallibility and the development of nineteenth-century scientific thought? to take, in other words, the deeper causes that underlay the victories of obscurantism from 1848 to 1870, and to make some attempt to set them forth in their due relation to the evolution of European thought?

R. M. JOHNSTON.